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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVII. CHICAGO, AUGUST 1, 1901. NUMBER 22

Class Readings In The Bible

From the Standpoint of the Higher Criticism

By

Walter L. Sheldon.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

TOWER HILL SUMMER SCHOOL

...FOR 1901...

JULY 14—AUGUST 18.

TWELFTH SEASON.

OUR AIM.—A school of rest. Recreation is not indolence, mental vacuity is not conducive to physical reconstruction.

"Rest is not quitting the busy career,
Rest is the fitting of self to its sphere."

OUR METHODS.—No dress parade, no "social functions," as little haste and excitement as possible, early retirement, long sleeps, quiet reading of high books, intimacy with nature studied at short range, frank companionship in the realm of mind, temple uses of God's great cathedral, the holy out-of-doors.

OUR PROGRAM.—1. *Forenoons*, 10 a. m. *First Week.* Mr. Jones, Leader. A Search for the Classics in American Poetry, with side studies of recent anthologies, viz.: 1. Dialect. 2. Patriotic. 3. War. 4. Lincoln in Poetry. 5. Ballads and Lyrics. *Second Week.* Mr. Jones, Leader. Normal Class Work for Sunday School Teachers and Parents, an introduction to the New Testament, a map and blackboard study of the literary units arranged in their probable chronological order. *Third Week.* Miss Anne B. Mitchell, Leader. "A Study of the Nibelungen Lied in connection with a Musical and Literary Study of Wagner's Nibelungen Ring, illustrated with lantern and musical interpretations." *Fourth Week*, Mr. Jones, Leader. John Ruskin as a Sociological Prophet. *Fifth Week.* Mr. Jones, Leader. The Master Bards: Browning's "Paracelsus," with side studies in Emerson and Whitman.

II. *Afternoons.* Free and easy work in science, keeping as close as possible to local zoology, botany and geology. Professor L. S. Cheney, of the University of Wisconsin, "Trees and Flowers," Aug. 11-18; Professor W. S. Marshall, of the U. of W., "Insect Life;" Professor O. G. Libby and Chester Jones, "Birds;" Professor E. C. Perisho, "Local Geology;" Hon. R. L. Joiner, Forest Stories.

III. *Evenings*, three nights in the week, lectures, generally with stereopticon illustrations. The following already arranged for: C. N. Brown, Esq., of Madison, "The Boers;" Miss Hunt, of the U. of W., "Life in South Africa;" Dr. Libby has four dozen new bird slides; Mrs. George H. Kemp, Dodgeville, Wis., "The Ragged Schools of London, From Personal Observation." Mr. Jones will lecture on Lincoln and Tolstoy (illustrated).

IV. *Sundays.* Three double meetings, forenoon and afternoon. Basket dinners on alternate Sundays. July 14, Inauguration Day of the Summer School, educational and collegiate. July 28, Teachers' Day: "The Intellectual Inspirations of the Teacher," Miss Ellen C. Lloyd Jones, Hillside Home School; "The Moral Inspirations of the Teacher," Miss Cordelia Kirkland, of Chicago; Mrs. S. E. J. Sawyer, of Creston, Iowa, and others. August 11, The Annual Helena Valley Grove Meeting. A Congress of religion. Dr. E. G. Hirsch, of Chicago, is expected to give the afternoon sermon. Aug. 18, closing exercises of the Summer School. Afternoon sermon by Mr. Jones. On alternating Sundays Mr. Jones will give as Vesper Readings, Browning's "Saul," July 21, and Kipling's "McAndrew's Hymn," Aug. 4.

BUSINESS.—Registration: Fee, admitting the holder to all the classes and lectures during the five weeks, $5; family registration ticket, admitting all members of one family to the same, $7; evening lecture tickets to those not holding registration tickets, $1 for the season. As this is essentially a SCHOOL and not a SUMMER ENCAMPMENT its constituency is necessarily limited. Its value largely depends on continuous attendance and sustained interest. It is hoped that all who intend to profit by these studies will come prepared to stay through to avoid the fever and hurry that too often accompany the vacation guest. No reductions on above rates are arranged for, though reasonable adjustments are always possible. For prices for board, cottage rents, etc., see below.

OFFICERS.—President, Prof. O. G. Libby, Madison, Wis.; vice president, Thomas R. Lloyd Jones, Hartford, Wis.; secretary and treasurer, Mrs. Annie L. Kelly, 815 Chamber of Commerce, Chicago.

ADDITIONAL DIRECTORS.—Prof. E. C. Perisho, Plattville, Wis.; Prof. William S. Marshall, Madison, Wis.; Rev. L. J. Duncan, Milwaukee, Wis.; Miss Ellen C. Lloyd Jones, Hillside, Wis.; Prof. N. C. Ricker, Urbana, Ill.; Rev. Fred V. Hawley, Louisville, Ky.; Miss Cordelia Kirkland, Chicago; Miss Amalie Hofer, Chicago; Miss Rosalie Winkler, Milwaukee, Wis.; Mrs. Mary H. Gooding, Chicago; Rev. Joseph Leiser, Sioux City, Iowa; Mr. W. B. Ingwersen, Chicago; Miss Emma Grant Saulsbury, Ridgely, Md.; Mr. Albert McArthur, Chicago.

CONDUCTOR.—Jenkin Lloyd Jones.

THE TOWER HILL SUMMER ENCAMPMENT.

This is open from July 1 to Sept. 18. It is beautifully located in the bluff regions of Wisconsin, the Berkshire Hills of the Mississippi Valley, overlooking the Wisconsin River, thirty-five miles from Madison, and three miles from Spring Green, a station on the Prairie du Chien Division of the Chicago, Milwaukee and St. Paul Railway. Special summer rates, round trip from Chicago, $8.02.

Its equipment consists of a common dining hall, eight private cottages, two long-houses, with rooms to accommodate one or two, simply furnished; tents with board floors and furnishings; waterworks, pavilion, ice house, stables and garden. The cottages and long-house accommodations are limited. Applications should be made early. Tents can always be furnished on a few days' notice to accommodate visitors. Aside from the exercises of the Summer School noticed above there will be sunset vesper readings every Sunday evening throughout the summer not otherwise provided for; morning readings by Mr. Jones at Westhope Cottage from 11 to 12. A part of the time at these readings outside of the Summer School this year will be given to a search for the new poets—readings from Stephen Phillips, Moira O'Neill, Yeats, Ernest Rhys, Richard Hovey, Paul Lawrence Dunbar, William Vaughn Moody, etc., etc. Ruskin and Tolstoy will probably be the authors most often in hand this season.

The spirit indicated by the summer school program given above is interpretative of the season. Only those who like a quiet summer, who seek an escape from Society and its artificial demands, who know how to entertain themselves, who believe enough in plain living and high thinking to practically enjoy the regime, implied, had better come to Tower Hill. There are no "attractions" other than plenty of quiet and always beautiful out-of-doors, no attempts to entertain, no styles in dress, but much of the fellowship that is conducive to rest. Saturdays will be preserved sacredly to quiet, rest, bird walks, afternoon drives and sunset suppers under the tree. Informal dancing will always be in order, but there will be no "Dances" or "Social Functions." If possible, lights will be out and all in bed no later than 10 p. m.

PRICES. — Room in long-houses per week, $3, for the season of ten weeks, $20; tents, according to size, $—; board at the dining hall, $4 per week; buckboard fare between Spring Green and the encampment, 25 cents; trunks, 25 cents; board and care of horse and carriage, $10 per month. The Tower Hill buckboard is available to guests when not otherwise engaged for rides at the rate of 15 cents an hour for parties of five or more.

CHILDREN.—Miss Wynne Lackersteen, a graduate of the University of Chicago, and for several years an assistant in the University Elementary School, John Dewey, Principal, is prepared to take charge of a limited number of unattended children.

CLASSES in drawing and instruction in music can be arranged for if desired.

For further particulars address Mrs. Edith Lackersteen, 3939 Langley avenue, Chicago, up to June 30; after that, as below.

All mail, express and telegraph matter should be addressed to Spring Green, Wis., care of Tower Hill.

DIRECTORS.—*For Term Ending* 1901: Enos L. Jones, Mrs. Annie L. Kelly; secretary and treasurer, Mrs. Edith Lackersteen. *For Term Ending* 1902: John L. Jones, Jenkin Lloyd Jones; president, Miss Cordelia Kirkland. *For Term Ending* 1903: R. L. Joiner, James L. Jones, James Phillip.

UNITY

VOLUME XLVII. THURSDAY, AUGUST 1, 1901. NUMBER 22

The Advance, in commenting upon the action of the United Brethren at their general conference, in refusing to license as preachers tobacco users, says: "This is right as we view the case. God has no present need of ministers who preach the gospel of self-denial who cannot deny themselves to the extent of keeping themselves clean of the filthy weed."

The Literary Digest, quoting from Mr. Scudder's sketch of John Fiske, prefixed to the latter's "War of Independence," says: "At the age of eleven the youthful scholar had filled a quarto blankbook of sixty pages with a chronological table written entirely from memory of events between 1000 B. C. and 1820 A. D." The mind that would adequately appreciate any period or event in human history must needs be prepared to put such period or event into the long perspective of time. Evolution is but another word for the adequate appreciation of the time element in the order of the universe and in the development of human life, conscience and reverences.

It is not easy to think of our great competitive railroad systems as distributors of good literature, and still every now and then there comes from the passenger departments of these railroads real contributions to the educational and artistic life of the community. While Browning was either an unknown or a ridiculed name in American letters away back, we think, in the seventies, the elder Charlton, of the Chicago & Alton system, published some of the more popular poems of Browning as a flyer to their passenger service. That same office now puts forth an interesting pamphlet describing the construction, transportation and triumph of the largest photographic camera ever made. It exposes a plate eight feet by four and a half. It took two and a half months to construct it. It weighs nine hundred pounds and the loaded plate holder five hundred more. It was made to photograph the Alton limited in its flight from Chicago to St. Louis. The Northwestern Railroad has recently put forth a little book on "The North American Indian," which is replete with valuable information and attractive illustration; while the Milwaukee & St. Paul are distributing the really great address on Abraham Lincoln, delivered last year by our American Minister at the Court of St. James before a Scotch audience. All these pamphlets can be obtained for the postage or little more on application at the respective offices. It is interesting to find even at rare points commerce and curture occupying common ground and making common cause.

The Seventy-Third Annual Report of the Directors of the American Peace Society, submitted at the Boston meeting last May, is before us. The organizations of peace are undemonstrative. There are no belaced battalions marching through this report to command public attention, but the modest allusions to "The Women's Universal Peace Alliance," "The International Peace Bureau," "The Tenth Inter-Parliamentary Peace Conference," "The New International Union," "The International Law Association," "The Mohonk Arbitration Conference," "The Mystic Peace Convention," with an exhibit of the general progress of arbitration, the completion of the permanent "International Court of Arbitration," make a combined exhibit that is impressive and hopeful. The report extracts encouragement even out of the grim fact that "armies continue to grow, navies to be enlarged," and "of budgets of war there is no end." "The past year has added not much less than one thousand millions to the vast war debt of the world. In the last half century the population of the world has only doubled, while its indebtedness, mostly for war purposes, has quadrupled or grown from eight billions to thirty-two billions of dollars. * * * The evils of many kind which attend these great armaments are forever in evidence and out of them comes a perpetual dread which hovers over the world. * * * Nevertheless, the new century begins with all the upward movements of the race in alliance with us and it ought not to end without the complete and everlasting triumph of the cause for which this society has so long labored."

Is it Useless to Protest Against a Wrong?

The Anti-imperialist Leagues of the United States have in the main remained silent since the presidential election, which so strikingly evidenced the unpopularity of the cause represented by the anti-imperialist. An un-popularity which proves nothing against the justice of their contention. "For so prosecuted they the prophets that were before you." But this silence has recently been broken by a joint "Address to the American People" promulgated on the Fourth of July last. This address is signed by the Presidents and Secretaries of the American, New England, New York, Philadelphia, Washington, Cincinnati, Minneapolis and Chicago Leagues. Some of our religious exchanges make light matter of this earnest call for loyalty to the fundamental principles of constitutional government, the inspirations of freedom. The imperialists of the United States, as represented by William McKinley and his endorsers in Congress and out of it seem to be having everything their own way just now. From the Supreme Court down the simplicity of the Declaration of Independence has been confused by the multiplicity of words and the complicity of commercial and political interests. But "Liberty" is an old word that represents a spirit that will not down and no military triumph of American arms in the Philippine archipelago or commercial advantages in Cuba and Porto Rica will permanently suppress the word or eradicate the principles of liberty out of the human heart. It is true that the

military arm of the United States has triumphed among the islands of the Pacific. The wonder is that they did not triumph earlier. It is true that the United States, through a wise civic commission is trying to coerce the brown man into some of the intelligences and industrial and commercial advantages of the white man. It is true that the Cuban legislature has wisely concluded to make the best of it and to accept the conditions of a broken faith offered by the United States. It is true that the Porto Ricans cannot help themselves, they are "subjects," not "citizens," of the country they elected, and that their present condition is better than something worse. But it is more true that the war that began in fighting for the freedom of the Cubans ended in foisting a "foreign" government, if government it is, upon nine or more millions of men who like the Cubans were fighting for their freedom; that the promises made to the Cuban government when we "befriended" them have been broken; that the Porto Ricans who asked for a place in our family of states are denied the privileges of our constitution, are held to be at the same time inside and outside of the government "for revenue's sake."

It may take a long while before these humiliating paradoxes will be understood by our citizens or interpreted in terms of humiliation and disgrace. But the verdicts of history are sure, however slow, and it behooves the believer in democracy to be patient, to hold hard to the fundamental postulates of democracy and bide his time. We believe the following are weighty words clipped from the address the full copy of which can be obtained by addressing W. J. Mize, Secretary American Anti-Imperialist League, Chicago:

"Where such a revolution is threatened, and when Congress and the Supreme Court both fail, there is no help save in the people. If they would avert the impending calamity they must help themselves. Let us not be misled by names. Imperialism is not a question of crowns and sceptres, of names and titles. It is a system of government. Where a man or body of men, an emperor, a president, a congress, or a nation, claims the absolute right to rule a people, to compel the submission of that people by brute force, to decide what rights they shall have, what taxes they shall pay, what judges shall administer their laws, what men shall govern them—all without responsibility to the people thus governed—this is imperialism, the antithesis of free government. As Mr. Justice Harlan says: 'The idea that this country may acquire territories anywhere upon the earth, by conquest or treaty, and hold them as mere colonies or provinces, and the people inhabiting them to enjoy only such rights as congress chooses to accord them, is wholly inconsistent with the spirit and genius as well as with the words of the Constitution.'

* * * *

"'Let it be remembered,' said the Continental Congress, 'that it has ever been the pride and boast of America that the rights for which she contended were the rights of human nature.' When this country denies to millions of men the rights which we have ever claimed, not only for ourselves but for all men, its policy is suicidal. As Lincoln said: 'Those who deny liberty to others deserve it not themselves, and under a just God cannot long retain it.' Indifference to liberty anywhere breeds indifference to liberty everywhere. No man can defend despotic methods abroad and long retain his loyalty to democracy at home. The common speech of those who support our new policy gives us daily examples of this truth. We cannot have citizens and subjects under the same flag. 'A house divided against itself cannot stand.' For

Laws of changeless justice bind oppressor with oppressed,
And close as sin and suffering joined we march to fate abreast.

* * * *

"We urge all lovers of freedom to organize in defense of human rights now threatened by the greatest free government in history. Even if our government may exercise arbitrary power over millions of men in disregard of the Constitution—which we deny—it can never be right for it to exercise such power. Right is higher than might. Let every citizen study the facts and make his conclusion known, combining with his neighbor to influence Congress to stand true to the principles of the declaration by which this government was founded and under which it has grown so great. The gravest danger our country has known till now has come from a denial of those principles. The incoming Congress is not yet committed to the policy of incorporating the island peoples into our system without rights. Let it resume its place in the government in defense of the inalienable rights of man.

"We appeal from those who for the moment exercise the power of the nation to the people who are the nation—that nation which, on July 4, 1776, was 'conceived in liberty and dedicated to the proposition that all men are created equal.'"

As Others See It.

For some curious reason which we have been unable to discover, it would seem, if the attendance of the ministers is any indication, that the Baptist denomination was the most interested constituency at the Buffalo congress. A larger number of the Baptist pastors were in attendance and followed up the meetings with more regularity than any other denomination that made itself known. A Baptist church was the only church in Buffalo that had the courage or enterprise enough to tender its pulpit, morning and evening, to somebody outside of its own denominational lines. Other pulpits were occupied by visiting ministers, but they were kept safely within denominational limits, or at least within hailing distance of the denominational center. The Unitarian held to its Unitarianism; the Baptists churches, with one exception, kept within water limits; the Jews listened to the Jew, the Universalists to one who was at least sound in his universalism; but one Baptist church invited an Independent woman preacher in the morning and a Boston Universalist in the evening.

And now the Baptist organ, *The Standard*, published in Chicago, gives the most lengthy and appreciative notice of the meetings that we have discovered in any of the *denominational* weeklies. We give our editorial space to this report of Rev. George Whitman in a recent number of this paper. Evidently this correspondent discovered that the spirit of this Congress was pro-

gressive but not controversial; it was in the interest of the religion that recognizes the claims of this world, whose task it is to better the life here, but does not discount the hopes of the human soul and the great faiths of history.

After a while other denominational papers will in the spirit of *The Standard* understand that the Congress is a friendly force in the realm of ethics and of religion, that it seeks to conserve whatsoever is good in all the denominations and to frankly oppose whatsoever is narrow and reactionary in all of them. It seeks to ameliorate the dogmatic spirit, to cultivate the reverent spirit, to advance righteousness through co-operation rather than through competition, to induce people to work together whenever they can and to work separately only when they are compelled to differentiate by the exacting conscience and the directing judgment whose demands are always superlative and imperative.

This is the way the Buffalo Congress is reported to our Baptist brethren. Perhaps it will help others not Baptist to better understand the scope, spirit and claim of the Congress:

The seventh general session of the Congress of Religion was held in Buffalo June 26 to July 1. The time and place were not wisely chosen. It was supposed that many persons, in attendance upon the Pan-American Exposition, would be glad to attend this religious congress, but results proved the contrary. People who came to see the exposition gave their attention exclusively to that purpose, and, although there were from 20,000 to 30,000 strangers in Buffalo, I question whether fifty of them came to any of the sessions of the congress. Buffalo people found their attention engaged with other matters, so that the average attendance at the twelve sessions was scarcely more than 100.

This Congress of Religion is the successor of the Parliament of Religions, held in Chicago in 1893. Its president is H. W. Thomas, D.D., of the People's Church, of Chicago, and its secretary is Jenkin Lloyd Jones, of Chicago. Among its vice presidents and directors are many well known men and women. Its object is to unite in a larger fellowship such existing societies as are in sympathy with the movement toward undogmatic religion, and to foster the organization of non-sectarian churches, on a basis of absolute mental liberty.

The programme for the Buffalo meetings offered a rare feast of reason. The names of Professors Jenks, of Cornell University; of Walter G. Everett, of Brown University; of William N. Clarke, of Colgate University, and a score of other speakers of equal merit, ought to have called out a vast gathering of thoughtful people. But it did not; and the indifference of people to the great subjects discussed at this congress is one of the astounding phases of life. Perhaps the age is too "electric" to care for study and meditation.

An evidence of the "broadness" of this congress is seen in the places where the sessions were held. The morning meetings were in the Unitarian Church building, the afternoon meetings in the Tent Evangelist, and the evening meetings in the Delaware Avenue Baptist Church building, the Jewish synagogue, and the Westminster Presbyterian Church building and the Church of the Messiah (Universalist).

The subjects of discussion took a wide range—not being confined to religion strictly. The themes of study related to new century problems, and the following were discussed: Problems concerning religion in the home and school, in the business world, in the church, in regard to amusements, and in the state.

Concerning these subjects I can give only the briefest statement of some of the wise and courageous utterances. Prof. D. G. Duvall, of Wesleyan College, brought out many helpful ideas in regard to the "Religious Care of the Adolescent." The years between thirteen and twenty-one are the most important of life. We then come to a conscious personality. It is life's danger period, and a thousand times greater effort ought to be made at that age to give religious and moral direction. Many plain words were spoken on this theme by men and women, and all agreed in the supreme importance of the highest religious culture for our young people.

In the application of religion to our business life the most notable addresses were made by Professor Jenks, of Cornell University, and Mrs. Florence Kelly, secretary of the Consumers' League. Professor Jenks is conservative and optimistic in his views of wealth and poverty. He thought ten men had the power in our country to control our leading industries, if they wished so to do. Possibly the time is coming when two or three men shall have this power. He thought, however, that this condition of things was to be blamed, not on men, but on the principles of modern business life. He offered no cure.

Mrs. Kelly's instructive words showed that advance is being made in the education of those who use all manufactured articles. People are less disposed to buy articles produced cheaply—in sweatshops and under evil conditions.

It was to be expected that the members of the congress would favor a wide freedom in the interpretation of the scripture. The remarks of Professor Knox, of Union Theological Seminary, and those of Professor Everett, of Brown University, were on the side of safety, however, and little was heard from any one that was likely to offend the taste of the "orthodox."

The most enthusiastic meeting was held Friday evening, June 28, in the house of the Delaware Avenue Church, when Hon. Bird S. Coler, of New York, and Hon. John A. Taylor, of New York, and Prof. Frank Parsons, of the Boston Law School, discussed the relations of religion to the state. It was a strong, helpful meeting, and, despite a few criticisms of the church, one could not help feeling more surely than ever how certainly the strong rock of religion underlies all that is good in our national life.

I should like to give a satisfactory resume of the words of Prof. William N. Clarke, of Colgate University, on the subject of "Religion as an Experience." Among our Baptist writers none occupies a higher place than Professor Clarke, and whatever he says is always backed by his lovable personality. He showed the necessity of Christ being "formed in us" the hope of life. It was the kind of address that turns one's thoughts inward, and awakens the longing for a holy life.

I realize that this brief statement gives the most inadequate idea of the value of this Congress of Religion. I confess that I have not the strongest interest in this movement against so-called "sectarianism," but candor compels the statement that these sessions in Buffalo have not only been strong intellectually, but helpful spiritually, containing little that would offend the most fastidious orthodoxy, and much that would awaken the best spiritual impulses.

A Noble City.

Take heart. Have faith. Our blood is red and strong;
The spring is early and the year is long.
I see a Maytide rich in gentle hearts;
A June made glad by sweet, unselfish arts;
A month of Julius bright with bird and bee
And honey-sweet with dear tranquillity;
An August blest with herds and yellowing corn,
Hands quick to aid and hearts exempt of scorn;
A noble city, as the days increase,
Flash like a gem upon the brow of Peace;
And when the year shall whiten to its rest,
A happy people gazing on the West.
A kindly power prevails; the god of morn,
Free from a touch of horror or of scorn,
On park and slum, on ditch and lake and lea,
On tramp and kin, with sweet amenity,
His golden shafts and glittering diamonds flings;
From blackest soils to the tallest corn upsprings.

—*The Inlander.*

The Unfading Light.

The fading things of earth are many, Lord!
The sun of noon dies in the scarlet west;
Imperial moons are fluctuant, at best,
And music ends in its supremest chord.

Art may be long; yet masterpieces fade,
Fair statues crumble into marble dust.
Naught lingers, save in our eternal trust
That in Thee all abides—or sun, or shade.

From Beauty's deeps they rise, these waning things—
Seeds for Eternity—by thy behest!
Thou art their source, their center and their rest!
Through thee they rise again with fire-flushed wings!

Yet long we more and more, as years swing by,
For the Unfading Light, the endless plains,
Whose calm all restlessness of thought restrains,
Outspread, one sheet of gold, eternally—

That infinite, immutable domain,
Where past and present mingle, in thy hand;
While we, adoring, 'neath its blessing stand,
That pierced Hand of Love, which bars out pain.

—*Caroline D. Swan.*

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

PHILIP HENRY SAVAGE.

Born, North Brookfield, Mass., 1868. Died 1899. Son of the Rev. Minot Judson Savage. Graduated at Harvard University. His "First Poems and Fragments" appeared in 1895, and was followed by "Poems" in 1898. His untimely death blighted the bright promise of a new and great poet.

Solitude.

As one advances up the slow ascent
Along the pathway in the woods, the trees
Change aspect, nor alone in this, but change
In stature and in power till Solitude
Seems cut out of the ancient forest. Here
Was Solitude! where man had lived of old,
Loved, serving God, and built himself a home.
Man smooths an acre on the rolling earth,
Turns up the mould and reaps the gifts of God;
Plucks down the apple from the tree, the tree
From empire in the forest, builds a home;
Turns for a bout among his brothers, wins
A sister to his wife and gets an heir;
And then as here in Solitude departs
And leaves small mark behind. The place is rare,
In this high epic of the human life.
Where wilderness has been wilderness shall be,
But give God time; and life is but a span,
Nine inches, while before it and behind
Stretches the garden of the cosmic gods;
For after London, England shall be wild,
And none can thaw the iceberg at the pole.
In Solitude one sees the winding trace
Of what has been a road, a block of stone
Footworn, that lies along the dim pathway
Before one old foundation; and the rest
Is freaks of grass among the rising growth
Of birch and maple that another year
Shall see almost a forest.

Silkweed.

Lighter than dandelion down,
  Or feathers from the white moth's wing,
Out of the gates of bramble-town
  The silkweed goes a-gypsying.

Too fair to fly in autumn's rout,
  All winter in the sheath it lay;
But now, when spring is pushing out,
  The zephyr calls, "Away! away!"

Through mullein, bramble, brake and fern,
  Up from their cradle-spring they fly,
Beyond the boundary wall to turn
  And voyage through the friendly sky.

Softly, as if instinct with thought,
  They float and drift, delay and turn;
And one avoids and one is caught
  Between an oak-leaf and a fern.

And one holds by an airy line
  The spider drew from tree to tree;
And if the web is light and fine,
  'Tis not so light and fine as he!

And one goes questing up the wall
  As if to find a door; and then
As if he did not care at all,
  Goes over and adown the glen.

And all the airiest fashion fare
  Adventuring, as if, indeed,
'T were not so grave a thing to bear
  The burden of a seed!

The Seventh General Meeting of the Congress of Religion.

Religious Care of the Adolescent.

Prof. T. G. Duvall, Ohio Wesleyan College, Delaware, Ohio.

No fact counts more for the outlook for the moral and religious culture of the new century than the fact that our mental life is being understood and interpreted in terms of its historical and physiological conditions. The spiritual interests which give fullness and richness to our lives, and which inspire action and determine destiny are, indeed, primarily of the spirit only. But it is a belated, if not a benighted, intelligence which today fails to perceive that our spiritual life strikes its roots deep into the physiological soil upon which it rests, and like every other rooted thing, draws up out of that soil into itself elements that profoundly modify its course. This dependence of the mind upon the body does not end with those obvious correlations on which depends our immediate experience of the outer world. It extends—and this is of profound significance—to all those organic and functional changes in the maturing body which are the physical correlates and signs of a widening and deepening mental life. Let me emphasize this as a very important thesis of what I am to say, that every modification of bodily function in the developing organism is more than a physiological fact; it is a mental fact as well, for its immediate consequence is a change in the moral and spiritual content of consciousness. The sensations which arise from contact with the outer world play an important role because they give us sharply defined objects which stand out clearly in the foreground of consciousness. But no less important in its ultimate bearings is the role played by those internal or organic sensations which unite to form the mental background of our life, for out of this background arise those moods and dispositions which color or cloud our life and determine action. And with the increase of vital function, notably the one I mention this morning, the function of reproduction, there is an enrichment, a deepening, a widening of the mental life with its web of spiritual interests that demands at our hands scientific consideration. The years from twelve to twenty-four, with their change in physiological function, mean vastly more for the stability and wholesomeness of moral and religious experience than any other dozen years in the span of life.

Physiologically, adolescence is little short of a new birth. It begins with puberty, with boys from twelve to fifteen, with girls from ten to thirteen, and is followed by rapid maturing of the body for new and important functions. Increase of blood-pressure and chemical action, growth of bone and muscle, and later in the period, development of higher cortical centers—all speak of the degree and extent of the transformation process. All physiologists, point out the heightened, and frequently disturbing, ferment in the organism as characteristic of the period. The nervous system is taxed to its utmost to adjust itself to the new conditions. Indeed, nervous disorders, generally mild but occasionally taking the form of mania, indicate the degree of this increased nervous strain. All these changes in the organism find their focus in the development of the function of reproduction, whereby the child comes into possession of the potencies of manhood and womanhood, receives his heritage from the past and takes his place as a member of the race.

On the mental side the adolescent suddenly finds himself the subject of a new and bewitching set of experiences. The most notable characteristic of early adolescence is the access of capacity for emotion. Old emotional experiences acquire a new range and depth.

New and strange moods arise, some of them tempestuous and disturbing. Youths of mildest dispositions and most careful nurture suddenly become aware of tendencies toward outbursts of impatience and fretfulness, and even toward positive immoralities, to their great distress of mind and the concern of parents. They do not often speak of these emotional upheavals; indeed, it is most characteristic of the new tendency to live an inner, subjective life that the adolescent should conceal from others these impulses, and in so doing becomes secretive, bashful and self-conscious. At no time in life do we need such wise and generous consideration from parents and friends as at this time when the necessity is upon us to reorganize our lives on a broader plan, and regain the emotional equilibrium disturbed by this influx of new experiences. The quality, indeed, I may say, the sanity of the religious view of life, will be largely determined by the soundness of the moral personality that emerges at the end of this ferment.

In the sphere of intellect the adolescent attains a broader horizon and a better sense of proportion. He begins to see things in their true perspective. Life as a whole comes to have a meaning to him now, and this means a revolution in his ideas of conduct. Something paramount in life is the true objective for action, and this must be discovered and attained. Then come the larger meanings of God, nature and human destiny, and the soul begins to feel in a deeper sense its worth and its unity with the universe. This mental unfolding may be summed up as the discovery of the inner world of ideals and the consequent enrichment of personality.

In all this religion is, of course, profoundly concerned. For on its intellectual side, religion is primarily an interpretation and an evolution of life and the world from the standpoint of transcendental values. Religion becomes possible when reason, taking this standpoint, concedes these values, accepts the interpretation as the true one, and undertakes to conform the life thereunto. Hence, nothing is common or unclean for religion which can possibly become a factor in an exalted estimate of the worth of human personality. And nothing is irrelevant for religion that contributes to the idealization of man's relations to the world. How important then that the adolescent should receive sympathetic consideration as he feels his way for the first time into the new world of ideal values.

We can hardly speak of the child as having attained the truly moral plan of action. He is largely a psychological automaton, with just enough appreciation to fill out the restricted sphere of his mental life. "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual." With the birth of adolescence comes a sense of the moral value of social relationships. Egoism begins to give way before a growing altruism. And life which with the child was unreflective and heedless, and bound by custom and external authority signalizes its moral independence by a tendency to repudiate every restriction to conduct not consciously self-imposed. How to induct the young life into a broad and established altruism, and strengthen this independence without moving the ancient landmarks of the moral life is perhaps the most difficult task that meets the parent or teacher.

Socially and religiously the adolescent is a new creature. The child's social needs are amply met within the home, which is his true universe. But with the development of organs and functions which unite the individual to the race comes the rapid development of those instincts which constitute the foundations of the social life. As regards religion, the child does not realize its deeper meanings because of his restricted capacity to think and repeal the ideal, but in the passing to adolescence we find that with the increase of new powers and the access of new ideas and emotions, religion has taken on a new and deeply significant content. Indeed, the deepening of the religious consciousness, the suffusing of the ideas of God and duty with a high and ennobling idealism, and the application of it all to his own life in a very personal way, is one of the most beautiful and significant characteristics of adolescence. At this stage of development the declaration of Novalis is certainly true—"all absolute feeling is religious." And it is none the less religious—perhaps is, indeed, all the more so—because it is undefined and unformulated. The love of nature, its beauty, its sublime and lofty suggestions, its mystery and power, appreciation and love of these is really a religious instinct, and during this period is a natural and spontaneous atmosphere of the soul. The same is true of the fresh and inspiring enthusiasm for music and art, which are in source, and which should be in highest realization, religious in the best sense.

But this awakening to the larger life is not without its birth pangs and its peculiar dangers. The rapid growth of body and function make great demands on the nervous system. The adolescent should be the subject of the wisest consideration and sympathy, especially during the earlier stages of the period, which tend to be highly emotional. He should not be judged from the strictly judicial standpoint at this time. The parent who views the spells of despondency or sudden and violent outbursts of passion from the plane of adult moral control, has forgotten his own youth. Nor is it the time to deal harshly with day-dreaming and absent-mindedness. These are all symptoms of the time, and should be expected. And it is as damaging as it is unkind to accentuate the bashfulness and morbid self-consciousness that tend to manifest itself, or to slight the sensitive personality just budding.

If the boy grows restless and rebels against home restraint, or even runs away from home, he is not morally degenerating and the family has no cause for feeling disgraced. Anthropologists would remind us that in the process of recapitulating the race-experience his development had reached the stage of barbarian civilization. However that may be, the boy is simply showing that a healthy adolescence is driving him to put away childish things, and adjust his growing life to the larger world and its responsibilities toward which he is tending.

The danger that arises immediately out of the fact of puberty I might pass over were it not that parents continue to neglect, as they always have neglected, their sons and daughters at this critical period. The mother or father who permits youth to come to this trying experience without the necessary instruction that robs it of its great moral dangers, is not worthy of the name. As it is, children are turned over to the prurient-minded whom they may pick up among their playmates, to discover the most delicate secrets about themselves. Is it much wonder that moral shipwreck so frequently overtakes youth so neglected?

How may the home conserve the fresh, vigorous idealism of the adolescent period? All that makes life worth living awaits the solution of that problem. Nature lends this adolescent enthusiasm and does so in generous and unstinted measure. But nature has made no provision for its permanent possession. Human wisdom and watchfulness must see to that. It is just as natural for this youthful idealism to evaporate and vanish before the close of the adolescent period, if not cared for, as it is for the dew to disappear before the rising sun. What is imperatively demanded, therefore, is the wise and faithful nurture that will interpret these idealisms in terms of settled principles of life and action. God knows the world needs the interpreter at every turn in life. Not the dogmatist, the doctrinaire with his ready-made formulas, but the illumined mind

of the seer who is spiritually responsive to truth everywhere, and who can make us see and feel what he sees. The adolescent is being born into the new world of spiritual appreciations, and he needs guides who are sharers in the conviction that the ideal is, in the last analysis, the only true and abiding reality. The love of beauty in its every form, the glowing appreciation of vigorous and beautiful action, the responsiveness to love and friendships, the generous sense of fair play and justice, the love of solitude, the insistent appeal to truth and reason, the newborn sense of power and the noble ambition to achieve,—these are nature's hints of the dawn of the religious consciousness. Indeed, if we think of them aright we shall look upon them as nature's contribution to the religious life, for to the adolescent each manifestation is sacred and inviolable. Youth has the natural right to be religious in every mode in which his soul aspires, to touch the Infinite and Eternal wherever He may be found. To the intellectualist who gets his religion in definite and set forms, all this may appear hazy and impersonal, and seem to lack the essential quality of the supernatural which is most vital to religion. But the only assignable content for the term *supernatural* is precisely what this idealism furnishes,—"the likest God within the soul." And there is no true and soul-transforming principle in religion which does not manifest itself first in this youthful idealism, later on to be organized and established, when it becomes conscious of itself, as the reign of God in the soul.

Statistics gathered by Dr. Lancaster and by Professors Starbuck and Coe led to the conclusion that the age of greatest susceptibility to religion is between the years of fifteen and sixteen. This is at the close of the first stage of adolescence when the fact of puberty has been accomplished. During the later stage, from seventeen or eighteen on to the close of the period, during which time the higher critical centers develop, and the rational faculties strongly assert themselves, there is a tendency toward doubt and indifference to religion. The period of naive, uncritical idealism gives place to a period of intellectualism, dominated by the rationalizing motive. The danger is that with the revision and loss of some ideals, *idealism* itself may vanish, and the springs of refreshing dry up at their source. Most people have no patience with the young skeptic, seeing only a venturesome and arrogant spirit and a few stale and threadbare doubts. To me, the doubts are less instructive than the fact of doubting, and what that fact means to the young soul feeling his way to an independent, rational world-view. Many a young man goes adrift for life at this point, and the fault lies not in the surrender to reason's questions, but to the failure during early adolescence to find life's true anchorage in ideals. With more than one of us has the heart given sufficient answer to reason with simply,—"I have felt,"—and this has been our salvation.

Drummond has been credited with saying that the great need of the church is not more Christians, but a better brand of Christian. I submit that the better brand so much desired is the man of free mind and wholesome idealism. The better day has ever waited for the men who follow the gleam, and are ready to see the soul of goodness in things evil. Such men are those whose youthful idealisms have become settled and abiding interests of life and furnish the point of view from which all estimates of value are taken. The church has the right to expect the home to do its share in producing such men and women. On the other hand the home has the right to expect from the church a theology that knows something of adolescence, its peculiarities and dangers.

The Abolitionists Alphabet.

A veteran abolitionist who once served as a faithful member of the old guard has furnished us from memory this old fashioned alphabet exercise, which was religiously taught her in childhood by her liberty loving parents. We print it as an antiquarian curiosity and as an index of the spirit that in those days bred giants, and to see if any of our readers can supply the missing lines that belong to "I," "J," "K,' and "L." Imperfect as it is, it deserves a place in the scrap book that holds historical and literary curiosities.

A is an Abolitionist,
A man who wants to free
The wretched slave and give
To all an equal liberty.

B is a Brother, with a skin
Of somewhat darker hue;
But in our heavenly Father's sight
Is as dear as you.

C is the Cotton field to which
This injured brother's driven,
When as the white man's slave he toils
From early morn till even.

D is the Driver, cold and stern,
Who follows, whip in hand,
To punish those who dare to rest
Or disobey command.

E is an Eagle, soaring high,
An emblem of the free,
But while we chain our brother man
One type he *cannot* be.

F is the heartsick Fugitive,
The slave who runs away,
And travels through the dreary night,
But hides himself by day.

G is the Gong whose rumbling sound,
Before the morning's light,
Wakes up the little sleeping slave,
To labor until night.

H is the Hound, his master trained
And called to scent the track
Of the unhappy fugitive
And bring him trembling back.

J is the Jail—

I is an Infant—

K is the Kidnaper—

L is ———

M is the Merchant from the North,
Who buys what slaves produce;
So he is stolen, whipped and worked,
For his and for our use.

N is the Negro, rambling free,
In his far distant home,
Delighting 'neath the palm tree shades
And cocoanut to roam.

O is the Orange tree that bloomed
Beside his cabin door,
When white men stole him from his home,
To see it never more.

P is the Parent, sorrowing
And weeping all alone,
For the child he loved to lean upon,
His only son is gone.

Q is the Quarter where the slave
On coarsest food is fed.
And, where to rest his weary bones
He seeks his lowly bed.

R is the Rice swamp, dark and low,
Where weary day by day
He labors till the fever wastes
His strength and life away.

S is the Sugar that the slave
Is toiling hard to make,
To put into our pie and tea,
Our candy and our cake.

T is the rank Tobacco plant,
Raised by slave labor, too.

A poisonous and nasty thing
For gentlemen to chew.

U is for Upper Canada,
Where the poor slave has found
Rest, after all his wanderings,
For it is British ground.

V is the Vessel, in whose dark,
Noisome and stifling hold
Hundreds of Africans are packed,
Brought o'er the seas and sold.

W is the Whipping post,
To which the poor slave is bound;
While on his naked back the lash
Makes many a bleeding wound.

X is for Xerxes, famed of yore,
A warrior stern was he;
He fought with swords. Let Truth
And Love our only weapons be.

Y is for Youth. The time for all
Bravely to war with sin;
And think not it can ever be
Too early to begin.

Z is for Zealous man, sincere,
Faithful, just and true;
An earnest worker for the slave.
Will you not be so, too?

The American Library Association After Twenty-five Years.

Many a line of American activity has owed its most marked and rapid development, if not indeed its origin, to our great national Centennial and the inspiration and effort that clustered about it. Among these phenomenal developments characteristic of the last quarter of a century none, perhaps, outside of the commercial and industrial realm and the scientific world, has won more widespread and admiring recognition, both at home and abroad, than that commonly spoken of as "the modern library movement." Not that the movement began at that time. The field was prepared and the good seed sown in 1731 when Franklin founded in Philadelphia the "Mother of all the North American subscription libraries." Another crop was prepared with the founding of the Boston Public Library in 1852, but only since 1876 has there been that remarkable development in this direction which makes thoughtful men and women, even in the older countries of Europe with their great historic book collections, rub their eyes and look about them.

In that year three agencies were set in motion which, though differing in specific function and activity, were yet so closely related, so rooted and grounded in a common aim and purpose, that it is difficult to see how any one could have been spared and the results have been attained which make up a story of such significant and far-reaching interest. These three primary factors in the progress to be noted were the Library Journal, the American Library Association and the Library Bureau. Of these the Association, familiarly and affectionately known to its members as the A. L. A., had its birth in a conference of librarians held in Philadelphia in October, 1876. It promptly adopted the *Library Journal* as its official organ, and the Library Bureau was soon after started to promote the material realization of the Association's ideals by providing for the systematic manufacture and distribution of standard library appliances. In connection with these three great organisms, two of which, at least have had a remarkable development, three publications of the centennial year may be noted, which were distinctly epoch making, and have in varying degree played no small part in the subsequent history of American libraries. These are: the Bureau of Education's first report on "Public Libraries in the United States," Cutter's "Rules for a Dictionary Catalogue," included in this government report, and the first edition of Dewey's Decimal Classification.

Interesting though it might be, it would lead too far afield to trace the influence of each one of these and I must content myself with a few notes on the general history of the library movement as suggested by a comparison of the first librarians' conference with that just held at Waukesha.

The registered attendance at that first and formative conference was 103, of whom 17 are still members of the Association. At its quarter-centennial the Association could boast a membership of over 1,000, of whom considerably more than 400 were in attendance at the Waukesha conference, including two, at least, of its charter members: Mr. Melvil Dewey, probably now its most eminent representative, and R. R. Bowker, present editor of the *Library Journal* and also of the *Publishers' Weekly*, chief organ of the American book trade. The register of the 1876 conference shows such distinguished names as those of William Frederick Poole, Justin Winsor and others, who have long since been entered on the roll of our honored dead, while the Waukesha assembly was shadowed by tidings of the passing of John Fiske, twenty-five years ago an associate and co-worker as librarian of Harvard College. His name does not appear, indeed, on the conference register for 1876, but it does figure prominently as associate editor on the early numbers of the *Library Journal*.

Turning now to the respective programs, we find in the outlines prepared for the work of the 1876 conference and for that of 1901 the most striking evidence of definite, persistent purpose, coupled with the clearest incidental demonstration of many-sided activity and intensely vital growth. The subject of co-operative work, in one form and another, figures largely in the deliberations of 1876, and even at that initial conference the "Preparation of printed titles for the common use of libraries" was held up as the great object toward which co-operative effort should be bent. It has never disappeared from the Association's program, and has been gradually worked out on the lines first suggested. From the beginning it was felt that in the Library of Congress should be found the natural center and fountain head for the library activities of the country, but it was only the eye of faith that could see great future possibilities in spite of the then unfavorable conditions. In the light of subsequent developments it is interesting to note the following resolution in the 1876 proceedings: "Resolved, That a memorial be sent to Congress through the library committee, in favor of an appropriation for the erection of a building for the Library of Congress."

In the mean time, out of the effort at co-operation not merely theoretical, in spirit and methods, but concrete and tangible in printed results, grew in due time the A. L. A. Publishing Section, or Publishing Board, which has already a considerable list of helpful publications to its credit and now, after twenty-five years of effort, was able to announce that the ideal set before the association in 1876 is on the very eve of realization. Small wonder that when the chairman of the Publishing Board announced that within the coming year the Library of Congress would begin to issue printed catalog cards for all current copyright books, and the librarian of the congressional library himself rose to explain certain elements of financial and other support which seemed to remove the last difficulties in the way of making the experiment—small wonder, I say, that Mr. Dewey sprang to his feet and in rapid, incisive words, which he termed his valedictory as a member of the Publishing Board, recalled the years of effort, planning and experiment, reminded the assembled librarians that their support was necessary to ensure the final success, closed with the impassioned outburst: "I feel almost

ready to say, 'Lord, now lettest Thou Thy servant depart in peace,' for mine eyes have seen the realization of our desire: printed catalog cards issued by the Library of Congress for libraries of the whole country!" and sat down amid enthusiastic applause.

In the steps leading up to this happy denouement one element appeared, as utterly unforeseen as it was welcome and encouraging, which in itself offers most striking evidence of the advance of the library movement and its growing field among the people. The committee on co-operative cataloguing has always felt that it was the larger and wealthier libraries, those buying the most books, who would find the co-operative scheme most to their advantage, and that to them it must look chiefly for its support. Before the annual conference of last year a workable plan seemed in sight, and its announcement at the Montreal meeting called out a great demonstration of enthusiasm. As time went on, however, the enthusiasm failed to materialize into the required number of subscriptions for the cards, and the committee went to Waukesha a little disheartened over the hollowness of the enthusiasm and the inadequate seconding of its efforts for the common good. Enthusiasm over the near prospect of success had given way to an indifference born of lack of appreciation, when help and cheer came from an utterly unlooked for quarter, in fact from the very opposite end of the scale, from the very smallest, weakest libraries.

To explain this surprising phenomenon one must glance at certain features of the library movement which have sprung into prominence within the last decade. The first state library association was that of New York, organized in 1890. Iowa, New Hampshire and New Jersey formed state associations the same year. That year also saw the appointment of the first state library commission, that of Massachusetts, and the organization of the Massachusetts Library Club. In this movement, it will be observed, the natural process of development has not been from the less to the greater, as in the Federation of Women's Clubs for instance, but exactly the reverse. The enthusiasm and inspiration generated in the national association and its annual conferences, held now in the East, now in the West, in the North and in the South, now in the city and now at a summer resort, blossomed in the closing decade of the century into a multitude of lesser organizations aiming to do for a limited area what the A. L. A. does for the country at large.

This is particularly true of the state associations of which there are now twenty-four. As the A. L. A. has held fast to its ideal that the Library of Congress should develop into a great national library, a focal center and distributing point for such forms of bibliothecal activity and scholarly helpfulness as only national support, a central position, expert service and the amplest resources can provide, so it has been the aim of each state association to intelligently foster, unify and increase library privileges for the people of its state by securing some central official body to act as guide, philosopher and friend to any community in the state desirous of securing library privileges or enlarging those already possessed. Not content with the enactment of some form of library law authorizing the establishment of free public libraries, eighteen states have now secured library commissions, while four more have asked their respective legislatures to provide for their establishment. In the words of the A. L. A. Handbook, these "commissions are able to offer more or less aid to new libraries by means of advice, money, books, traveling library systems, or other helpful and encouraging features." Naturally it is the new, small, weak libraries and the inexperienced librarians that are the objects of their fostering care. Precisely the element that had not been counted on in the plans for printed catalogue cards. No sooner, however, did Miss Stearns, the ever wide-awake library organizer on the Wisconsin Free Libraries Commission, rise to present that commission's subscription for a certain number of selected titles for the benefit of its small libraries, than the whole matter appeared in a new light. If the library commissions were ready to give their support, the success of the printing scheme was assured. Furthermore, it would enable the cards to be offered on better terms, both as to liberty of selection and as to price, than had ever yet been contemplated. The final decision in committee was to go ahead with the least possible delay, and that it would be practicable to offer the cards at the rate of one-third of a cent a piece.

Only those who have been actively in touch with the work of this committee can fully realize what it is for the Library of Congress, with its large arrears of work, to assume at this time this added responsibility, and how large a debt we owe to its present librarian, Mr. Herbert Putnam.

One very successful feature of the Waukesha conference was the number of outsiders we were privileged to hear on some of our favorite topics. Beginning with the "public meeting" in the Methodist church on the evening of the Fourth, where Dr. E. A. Birge, acting president of the University of Wisconsin, represented himself as the victim regularly "butchered to make a Roman holiday," and then proceeded to discourse wittily and wisely on "What May Be Done for Libraries by the State," the opportunities to learn how things look from the outside grew in number and variety.

The subject of "Modes of Construction Appropriate to Public Libraries" appears on the program of the first library conference. While this line of problems has been so faithfully studied and discussed ever since as to produce a veritable revolution in the prevailing type of library building, the subject is not yet exhausted. The rapid multiplication of Carnegie donations makes the matter of library construction a study of very practical and vital interest to an ever growing number of librarians. One could not fail to note the eagerness with which, in our excursions to Milwaukee and Madison, every detail of construction, arrangement and furnishing in the fine new buildings of the Milwaukee Public and the Wisconsin State Historical libraries was noted and discussed by happy Carnegie librarians from all parts of the country. In the meeting of the Trustees' Section, on the afternoon of July 6, the theoretical side of this very important subject was ably presented in papers by Mr. W. R. Eastman, inspector of public libraries for the state of New York, and Architect Moran, of St. Louis, while Architect Patton, of Chicago, whom some of us had already been privileged to hear at the Chicago Library Club, contributed his full quota to the interest of the discussion and was a notable figure throughout the week at many sessions of the conference. Incidentally the burning question of the advantages, disadvantages and radical injustice of attempting to secure library plans by competition received quite full discussion in the Trustees' Section. In a limited competition by invitation or, better still, the employment of a consulting architect as well as an active one, with payment of adequate fees in either case, seems to lie the remedy for the injustice complained of by the architects. A lantern slide exhibit of plans and views of library buildings large and small, with a running commentary on the same by Mr. Eastman, gave the Carnegieites another opportunity to compare notes on the evening before adjournment.

In the matter of relations between publishers, booksellers and librarians history seemed almost repeating itself, for again, as in 1876, it was a question of reform in methods and the salvation of the book trade from the standpoint of the publisher and bookseller; one of

discounts and absolute cost of books on the part of the librarian. R. R. Bowker, in his double capacity of editor of the *Library Journal* and the *Publishers' Weekly*, put the case with great temperateness and fairness for both sides and announced that if ever subsequent developments should even seem to threaten injustice to library interests, he would promptly transfer the editorship of the *Library Journal* to other hands. The booksellers' side was presented quite fully and forcefully by W. Millard Palmer, of the Lyon, Kymer & Palmer Company, Grand Rapids, Mich., long time a member of the A. L. A. Opinions brought out in the discussion were varied and interesting. Not all were yet ready to concur in Mr. Dewey's cheerful acceptance of the inevitable passing of the bookseller except in the larger cities. The immediate outcome of the discussion, as of that in 1876, was the appointment of a committee to confer with the American Publishers' Association as to library discounts.

The bibliographical side of our work is, of course, always with us, but even here there is progress to be noted in the amount and character of the attention devoted to it at an A. L. A. conference. As the details of effective administration and technical routine become systematized and perfected, the more strictly bibliographical and scholarly questions of librarianship advance to a prominence they have not always held in the councils of American librarians. This was observable at Waukesha in the holding of an informal meeting of the Bibliographical Society of Chicago, whose enthusiastic and indefatigable secretary, Mr. Axel G. S. Josephson, already sees it in his mind's eye a national organization, and in the Round Table on "Professional Instruction in Bibliography," which held a recognized place on the conference program. At this latter, presided over by Mr. Josephson, representatives of some half dozen universities told of the opportunities offered the students of their respective institutions to acquire some systematic knowledge of bibliography and the ready use of catalogues and reference books. Reports from the heads, or representatives, of all the important library schools as to the bibliographical work included in their curriculum, were peculiarly interesting as showing the lines along which the four recognized schools are gradually differentiating in accordance with their individual location and circumstances. Pratt Institute, for instance, already has the rudiments of an excellent course in paleography and the history of the book, made possible by its proximity to Columbia University and the Lenox Library, Columbia furnishing the instructor and the Lenox the necessary illustrative material for such a course. The Illinois Library School, on the other hand, is using its connection with the state university to encourage bibliographical work in the domain of science and the industrial arts, hoping so, in time, to do something toward meeting the demand which, as more than one speaker stated, does exist for scientific experts trained in library methods.

Most striking evidence of the growth of the A. L. A. and the diversified field of its activities is found in the increasing number of sections, round tables, and affiliated organizations represented on its conference program. Besides those already referred to, the National Association of State Librarians, the College and Reference Libraries Section, the Catalogue Section, the Children's Librarians' Section, the Elementary Institute, the Round Table on the Work of State Library Commissions, including Traveling Libraries, and one on the Work of State Library Associations and Women's Clubs in Advanceing Library Interests, should be mentioned. Many of these deal with problems which had not yet appeared above the horizon in 1876. One of the youngest sections, but decidedly the most popular, is that of the Children's Librarians. It claimed the largest room by right of numbers whenever it held a session, and some of the wisest heads in the Association would sacrifice any other meeting to attend it, for this is pre-eminently the day of the children. Though only two years old, its papers and discussions are growing in definiteness and practicality and it already has plans for co-operative work in the way of annotated book lists and an index to children's periodicals.

Apropos of annotations, I have not yet mentioned one of the Association's hobbies, which appears on its program now as the "Evaluation" and again as the "Trusteeship of Literature." Whatever the caption, the thing meant is the same, namely the necessity of adding "to the titles of our catalogues some responsible word as to what the books are and what rank they occupy in an order of just precedence." Mr. George Iles, author of "Flame, Electricity and the Camera," has advocated this "trusteeship" with tongue and pen for many years, beside making large outlays of time and money to develop and illustrate it. This year he again presented the claims of his favorite scheme, illustrating the what and the how by reference to Mr. Larned's forthcoming bibliography of American history. For the first time the counter-view was ably voiced by Dr. Richard T. Ely of the University of Wisconsin, who pointed out the large personal element in the work of even the best reviewer, and deprecated any attempt to crystallize estimates and condense judgments within the limits of a printed catalogue card as tending to check the free development of new thought and to establish a papacy in literature. Notwithstanding his cogent reasoning, the prevailing sentiment seemed to be that the dangers on that side were less than on the other, that the constant output of new books was too vast for any one individual to master, and that some method of obtaining expert testimony as to their relative value was becoming an ever more pressing necessity for the general public and the overworked librarian.

Scant space remains in which to speak of the social side of the conference; the reception tendered by the Waukesha Federation of Women's Clubs, the dances arranged by the management of the Fountain Spring House, the drives and concerts, the dinner reunions of library schools, the many little informal excursions, games of golf and "porch conferences." All these promoted acquaintance and informal interchange of ideas and were not less characteristic of an A. L. A. conference than the soberer business meetings. Whatever librarians do they do with their might, and one who has seen certain grave and reverend heads of well-known libraries dance a Virginia reel will not soon forget it. Then there was the visit to the Milwaukee Public Library, which closed its doors on Saturday, July 6, to allow all its staff to attend the conference, and opened them the next day to receive the visiting librarians; and the red-letter day at Madison, with its beautiful drive, bountiful "dairy lunch" and "official photograph" of us all. In face of Madison's beautiful new library building Chicagoans felt how good it was to see something clean. When we assembled on its broad steps for the "official photograph," I heard Librarian Crunden, of St. Louis, say: "It is one of the largest, most successful conferences we have ever had and a great triumph for the West." Many of the old, familiar faces were conspicuous by their absence, and there is little question that the intense heat prevailing at the time reduced the eastern delegation fully one-half. Nevertheless the territory represented reached from Maine to California and from Minnesota to the Gulf. Westerners turned out *en masse* and the gathering was notable for the large number of those to whom it was "my first conference." More than one of these was heard to say: "I shall never willingly miss another." When we meet next year on the Atlantic

coast, near Boston, may these new recruits all be on hand and the West again roll up an overwhelming majority! M. E. HAWLEY.

The John Crerar Library, Chicago.

Walls of Corn.

Smiling and beautiful heaven's dome
Bends softly over our prairie home.

But the wide, wide lands that stretched away
Before my eyes in the days of May;

The rolling prairie's billowy swell,
Breezy upland and timbered dell;

Stately mansion and hut forlorn—
All are hidden by walls of corn.

All the wide world is narrowed down
To walls of corn now sere and brown.

What do they hold—these walls of corn
Whose banners toss in the breeze of morn?

He who questions may soon be told—
A great State's wealth these walls enfold.

No sentinels guard these walls of corn,
Never is sounded the warder's horn;

Yet the pillars are hung with gleaming gold,
Left all unbarred, though thieves are bold.

Clothes and food for the toiling poor;
Wealth to heap at the rich man's door;

Meat for the healthy and balm for him
Who moans and tosses in chamber dim;

Shoes for the barefooted; pearls to twine
In the scented tresses of ladies fine;

Things of use for the lowly cot
Where (bless the corn) want cometh not;

Luxuries rare for the mansion grand,
Booty for thieves that rob the land—

All these things, and so many more
It would fill a book but to name them o'er,

Are hid and held in these walls of corn,
Whose banners toss in the breeze of morn!

Open the atlas, conned by rule,
In the olden days of the district school,

Point to this rich and bounteous land
That yields such fruits to the toiler's hand.

"Treeless desert" they called it then,
Haunted by beasts and forsook by men.

Little they knew what wealth untold
Lay hid where the desolate prairies rolled.

Who would have dared, with brush or pen,
As this land is now, to paint it then?

And how would the wise ones have laughed in scorn
Had prophet foretold these walls of corn
Whose banners toss in the breeze of morn!

—*Ellen P. Allerton.*

The man who insists upon seeing with perfect clearness before he decides, never decides. Accept life, and you must accept regret.

A duty is no sooner divined than from that very moment it becomes binding upon us.

THE STUDY TABLE.

Mr. Churchill's Lincoln Novel.*

Mr. Churchill's third novel invites to a comparison with the second. It is not so long drawn out as "Richard Carvel." The hero is no such coward in love as the hero of that story, obliging his lady-love to "spur the sides of his intent" and to do it a dozen times before he took the hint. Moreover, there is no such tedious episode here as that of John Paul Jones in the last venture. Again we have a historical novel and again, after the manner of Thackeray, we have well known persons introduced and made subsidiary to the romantic interest. Mr. Churchill is to be congratulated on his withdrawal from ancient history to a time within the memory of many persons who are still living. So doing he has made it harder for himself to achieve an appearance of complete success. In the country of the blind, the one-eyed man is king, and the novelist must be far from perspicacious who does not seem wonderfully so when writing of things centuries old. The nearer he comes to our own time, the more unreal his representations generally appear to us Mr Churchill is to be congratulated on his daring in challenging our admiration on familiar ground. Failure here would be more commendable than a tolerable success upon remoter ground.

But the result of Mr. Churchill's daring is not failure, while, on the other hand, it is not an unqualified success. In "Richard Carvel" he seemed to have soaked himself in Thackeray both in plot and style. We had the colonial beginning of "The Virginians" and the rake's progress in London further on. Here he has changed all that; the plot is all his own and it is very good; the style because less imitative is not so good as that of "Richard Carvel;" but as Mr. Churchill's own it is a better style for him than any imitation. If crude it is sincere; there are passages and phrases of distinguished force or beauty and the writer will go on to better things.

In so far as this novel is historical, Mr. Churchill has played all his trumps at once. He has used Lincoln and Grant and Sherman, and so doing has impoverished his opportunity for all coming time. But as he has done better here than to portray these mighty figures, because he has portrayed Virginia Carvel, so may he be expected to do well hereafter, and even better than in the "Crisis," without drawing upon history at all. Those will make a great mistake who go to this book for a historical value. That will be found more abundantly and of a purer quality elsewhere: in Fiske's "Mississippi Valley," in Morse's "Lincoln," and, for a good account of the Douglas-Lincoln campaign, in Mr. Horace White's chapter on that subject contributed to Herndon's "Life of Lincoln." There are some minor inaccuracies. Lincoln's Cooper Institute speech was not made the year before his nomination, but shortly before that event—in February, 1860. Mr. Horace White does not, he tells me, remember any rail-splitting features of the Douglas campaign. They were a later invention.

The particular sense in which Mr. Churchill's novel is genuinely and nobly historical is its interpretation of the spirit and the passion of the North and South in the great struggle of the nineteenth century by means of certain representative persons and events. Here his success is great and it is not a matter of carrying water on both shoulders and of crying "Good God" and "Good Devil" with well balanced inclination to the one side and the other. The anti-slavery, anti-secession spirit is dominant throughout, while at the same time there is ample recognition of the personal nobility that attached itself to the wrong side. The pathos and the tragedy of the Southern hope and disappointment

*"The Crisis," by Winston Churchill, author of "Richard Carvel," "The Celebrity," etc. With illustrations by Howard Chandler Christy New York, The Macmillan Company; London, Macmillan and Company, Ltd. 1901.

are delivered on our minds with singular impressiveness. The tenderest moment is when Virginia Carvel—God bless all such!— sings "Lead, Kindly Light, Amid the Encircling Gloom," as the thick night of the rebellion gathers in. For one at least she has touched that lovely hymn with an association which will make it even more precious hereafter than it has been hitherto.

A few words may be permitted me concerning the various characters. Is not Lincoln's homeliness, awkwardness, vulgarity so much insisted on as to give a disproportionate sense of these undeniable qualities? Eliphalet Hopper, at the other extreme of character, is a mere stuffed figure tricked out with old theatrical properties As Brougham was a personified nose in Punch, so Eliphalet is a personified "I callate"—an expression which I, Yankee born, have never heard on Yankee lips. His artifice for the financial ruin of Col. Carvel is not made sufficiently plain. Col. Carvel is the typical Southern gentleman and he is very sweet and lovable. Even better, as a type, is his nephew, Virginia's lover. She has another, the hero of the book. He, Stephen Brice, is like one of Scott's heroes or Dickens's in being one of the less real characters, a pasteboard Aristides, of whom we tire, as being always called the just, everything that is good and beautiful, with the result of making him appear something of a prig. The Judge's talk is not up to his reputation. It is mere fervid declaration. Lige Brent is much better. And Virginia—she is a thing of beauty and a joy, if not forever, from the first sight of her until the last. The local setting of the book impresses me as excellent and its entirety something to be grateful for when we are finding ourselves somewhat overborne by the swashbucklers who died several centuries ago and not a day too soon. J. W. C.

A hand-book of the History of the English Language comes from the pen of Prof. T. N. Toller, M. A., of Owens College, Manchester. (The Macmillan Co., N. Y., price $1.10.) Somewhat of the spirit and style of the work may be gathered from these few propositions: "The student who turns to modern literature to read in it the last chapter in the history of the language may find as well a summary of all that has gone before. For modern English is the result of the accumulations made by a long succession of speakers, who worked upon the material they inherited from their predecessors, and acquired for themselves fresh material. Each change in the internal or external life of the speakers helped to mould their speech; and it is with the change that transferred to this country the inheritance from many generations, that the story of the mouldings of English in England begins. And to the shaping of this accumulating material (from other literatures and languages) have been directed the efforts of great writers in every department of literature, who have striven to give fit expression to their thoughts. Through countless ages others have labored, and into their labors we who today use English have entered. Of those labors the language still bears the marks; but if the significance of those marks is to be recognized, or the labors to which they witness are to be appreciated, we must have some knowledge of the earlier history of our language. To help the student in gaining such a knowledge is the object of these *Outlines*." It is needless to state that the author achieves this object in a very scholarly and interesting fashion. His style is generally pleasing and his grasp of the subject gives his presentation clearness and freedom of apt illustration. His conception of language as a living organism is wonderfully suggestive and he does not carry the analogy to excess in the detailed exposition. The book would make an excellent text for high school or academy, and will prove to be useful on the desk of the teacher or preacher, where it is within easy reach.

W. P. Smith.

THE HOME.

Helps to High Living.

Sun.—All things move in an orbit, even theories and religions.

Mon.—Work is for the worker, and art is the expression of man's joy in his work.

Tues.—Men grow strong by carrying burdens.

Wed.—Nothing is difficult when you put your heart into it.

Thurs.—God is good, and so has put short limit on the sensibilities of the vain.

Fri.—Strong men always exist, but it is the needs of the hour that develop and bring them to our attention.

Sat.—A great man is what he is on account of what he has endured and suffered. Elbert Hubbard.

Six P. M.

The first train leaves at 6 p. m.
For the land where the poppy blows,
And mother dear is the engineer,
And the passenger laughs and crows.

The palace car is the mother's arms;
The whistle, a low, sweet strain;
The passenger winks and nods and blinks,
And goes to sleep on the train.

At 8 p. m. the next train starts,
For the poppy-land afar,
The summons clear falls on the ear,
"All aboard for the sleeping car!"

But what is the fare to poppy-land?
I hope it is not too dear;
The fare is this—a hug and a kiss—
And it's paid to the engineer.

So I ask of Him who children took
On His knee in kindness great,
"Take charge, I pray, of the trains each day,
That leave at 6 and 8."

* * *

"Keep watch of the passengers," thus I pray,
"For to me they are very dear;
And a special ward, O gracious Lord,
O'er the gentle engineer."

—*Exchange.*

The Mouse Tree.

In the rear of one of the houses in West Twenty-fifth street there grows a mouse tree, and Mandy, a big cat, with a beautifully shaded coat of black and gray, lives in the same yard. There is something altogether improbable about a mouse tree, but it is just here where the story comes in, for Mandy is as surprised as anybody at the phenomenon. Of course, every one expects a tree to bear fruit, and Mandy knew well that it often yielded birds. She had seen them perched on the branches of the mouse tree and had frequently studied how she might secure them for her own, for Mandy loves birds. She considers them the rarest morsel that life offers. Mandy has no scruples whatever about birds, and would claim for her prey the yellow songsters in gilded cages belonging to her neighbors if she could only reach them.

Mandy's life has been made up of sunlight and shadow. She used to belong to the people next door to the mouse tree yard, and then she wore a blue ribbon and her coat was sleek as satin. Her playfellow was a little girl, to whom she doubtless belonged, and the two frisked and gamboled in the back yard as if there were no such thing as care in the world. One day, however, her people packed all their furniture into a van and with her and the little girl moved away, but Mandy, loving the place better than the people, came back. She had inherited the trait from a long line of ancestors and she couldn't help it.

Then adversity began. About two weeks after her return the woman in the third flat noticed her. Poor

Mandy! She had grown emaciated and forlorn, and the ribbon bow that once looked so beautiful and had been so becoming to her, was gone. She was, indeed, quite a shadow of her former self. Mandy sat on the fence, when the woman discovered her, quite the picture of despair. The woman was happily a lover of cats, and she regarded Mandy with pity. "Surely some one," she thought, "must befriend that homeless cat. The most respectable people sometimes get into reduced circumstances." Then she remembered the most miraculous coincidence that there should be a mouse there, and a live mouse, too, at that very minute. She raised the window and called Mandy.

Now, Mandy had quick perceptions, and when she heard her name called she naturally looked up at the window. Here is where the tree comes into the story. The tree grew in the yard below. In about a half minute after Mandy heard the window go up and her name called there was a flutter through the branches of the tree and then, oh, wonderful to relate! a live mouse sped across the yard directly under the tree! Mandy never missed anything. She had a remarkable range of vision, but she almost missed that mouse. Such a chase as it gave her! But she got it.

After that Mandy lived beneath the mouse tree, because there was no telling at what moment fruit might drop from its branches.

And the mouse tree has borne fruit for Mandy many times since—the ripest, choicest fruit—fruit that never drops until it is fully ripe. And Mandy camps out under the mouse tree all the livelong day, waiting for the signal. The signal is the lifting of the window. When Mandy hears it go up she no longer looks in that direction, but she fixes her eager attention upon the tree, for she knows that in an instant following a mouse will drop through the branches, and she never fails to receive it. Just as long as the woman in the third flat finds a mouse in her little trap Mandy need not lose faith in the mouse tree. Of course, Mandy doesn't know this.

Probably the tree in this story is the only mouse tree in the world. Any one living in the vicinity may notice a chestnut tree with grand spreading foliage. By the gray and black cat camping out under it they may know that it is the mouse tree. The cat is Mandy, now grown contented and expectant with an established object in life.—*New York Tribune.*

A Summer Camp for Girls.

"Why," asks a young girl, "can't there be a summer camp for girls? We like to live in tents and row and swim and go on tramps through the fields and woods just as well as our brothers do." The plaint is justified, for boys' camps with most fascinating routine tinged with enough military regulation to make them altogether alluring are to be found on every hand and in various scales of prices. The plan for girls would be perfectly feasible. The tent element might be omitted, though there is no good reason why it should be, and some spacious country home, an abandoned farmhouse, for example, could serve as the sleeping and dining place for the girl campers. The free life with the boating and swimming, tennis and croquet, golf, too, without much difficulty, could all be provided, and the natural history instruction conducted as in the boys' camps, without textbooks, by taking nature at first hand, could be included in a summer camp for girls quite as well as in those designed for their brothers. Why should it not be tried?—*Ex.*

To do easily what is difficult for others is the mark of talent. To do what is impossible for talent is the mark of genius.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Tower Hill Notes.

To make an old, vague story, which has never had much of real, near life in it, glow and pulse with vigorous, human, practical, tender, common feeling, was the work Mr. Jones set for himself in the second week of the summer school; and his subject was the New Testment. Out of the disorder he brought the order that comes with an understanding of the time element, and through the detached gold and silver beads of the New Testament books he ran the strong thread of unity, leaving us with something definite to carry away in our minds.

To begin with the eager missionary, who like any missionary of later times had his great message to carry to ignorant, waiting people, was to make us feel what Paul was. To help us realize that "Epistles" are truly letters to a little group of people, here and there, with special needs, varying temperaments, differing personal relations in the past with the writer, and now the objects of his hopes and fears, is to make our hearts know even more than our heads thought they knew of this far away missionary. To take the "jumble" from the other Epistles and put them in their true time relations is to give us something natural and strong.

Then, to show "how the story grew," when at last these old-time followers of Jesus felt the necessity of making the record that seemed all unnecessary when it was expected that he would come again, almost at once, and establish his everlasting kingdom, is to let us know the chief reason, perhaps, why there were no records made by his contemporaries, and why the Gospels are composed of accounts "handed down," and some extracts from a record of detached sayings.

It required a week of rapid work during two hours of each morning for Mr. Jones to do this; and even this was a condensation of thirty lessons into five. Therefore, what can one do in such a notice as I am writing but give a hint of its value, let readers know where such clarifying work has been done, and suggest to them where they may get such for themselves when desire or need bids them seek it?

It was a large word, well spoken, and will be carried away into the places and work that claim its hearers when they leave Tower Hill. No one can tell the intangible outcomes of such a word; no one need feel that because they are not seen they may not be; for such seed sown on good and waiting ground, cultivated by character, memory, purpose, hope and love, cannot lie dormant long. The outcomes, the fruit, may differ in kind and degree, but will surely come; and one may rest in this. "A sower went out to *sow*"—not to cultivate or reap, or be anxious for the harvest—but simply to sow as well and widely as he could. This is what Mr. Jones ever does, in this school and in all his work, and much of complexity and anxiety is saved if only he do this sowing and is not overanxious or troubled over the harvest—sure to be larger than he can *know*.

Foreign Notes.

PROTECTION OF WORKING WOMEN.—The Grand Council of Neuchatel has recently proposed a law looking to the better protection of working women. It passed the Council by 56 votes without opposition. A proposed amendment allowing saleswomen to work till 10 o'clock at night was defeated by a vote of 49 to 17, on the ground that the signatures to the shop girls' petition offered in support of it were more or less forced.

According to the *Artisan*, the law will apply in future to all persons of the feminine sex employed in business establishments, offices, stores, hotels, clubs and restaurants, whether dispensing alcoholic drinks or not. Among the most important points to be noted are the securing of a weekly rest day to waitresses, to be planned in such a way as to give at least two Sunday mornings and two Sunday afternoons each month; payment Saturday noon at latest; the obligation of all employers affected by the law to post copies of it in their places of business; increase of penalty, which for a second offence or in aggravated cases may amount to a week of civil imprisonment; the interdiction of parties withdrawing themselves from the limitations of the law by private contract, etc., etc.

In a general way the law seeks also to limit as far as possible permissions for extra, or overtime, work by giving them a distinctly exceptional character and surrounding them with special formalities. Thus an authorization to watch beyond the customary hours must be given in writing by the communal authority or his representative, and be recorded in a register with note of the reasons justifying such a deviation from the provisions of the law.

Population of Geneva.—The latest data collected by the Census Bureau show the total population of Geneva in 1900 to have been 132,389 souls. Of these 35.2 per cent were Genevese, 25.9 per cent other Swiss and 38.9 per cent foreigners. There is a slight gain of the native Genevan as compared with the foreign population, and the religious statistics show that the protestants have gained slightly on the catholics since 1899.

An International Labor Bureau.—Switzerland, which has already such an enviable record as the originator and the home of beneficent international organizations and enterprises, is taking the lead in a new direction. Finding the great powers slow to heed her suggestions, she seems quietly preparing once more to give them an example. There is a touch of fine sarcasm in the announcement as made in the Geneva *Signal*.

Basel, says the writer, "possesses the International Labor Bureau, established by the International Association for the Legal Protection of Laborers, absolutely neutral, and opened May 1 under the direction of Prof. Etienne Bauer.

"It is well known that the Federal Council has long sought an international understanding as to the protection of the laboring classes. But the governments of the great military powers are more occupied with armaments destined to stifle Alsace, Finland, the Boers, the Malagasies the Cubans, the Filipinos and the Chinese, than with their own workmen. Therefore these governments, having sown the wind, will reap the whirlwind, according to the words of Holy Writ. The forerunners of the cyclone are so perceptible that one good general blast will suffice to sweep away the thrones unless their titulary occupants change."

He goes on to say that happily outside of decorated officialdom there are still some Christians seeking the welfare of their kind rather than the conquest of them. The Swiss Federal Council intends not only to subsidize this International Labor Bureau but to make it a center of useful information concerning social legislation. Working people may address themselves to it with no fear of being repulsed by supercilious airs and bureaucratic routine. Here will be collected all decrees and laws affecting industry, insurance and protection of labor, reports of factory inspectors, statistics; reports and investigations of social questions, and all parliamentary printed matter regarding social legislation.

The president of the Swiss Confederation, Mr. Brenner, has addressed a circular to representatives of the Swiss government in foreign countries instructing them to collect material of interest to this Bureau, and it is hoped to bring together a collection which will ultimately lead to more effective attention to the legal protection of labor than can be found at present.

M. E. H.

Kenosha, Wis.—The Unitarian Society of this place, after resting for nearly twenty years, is again on its feet, and the Rev. Florence Buck has accepted a unanimous call to become its pastor. The building has been refitted at the cost of $1,800. Unity extends its greetings.

Ord, Neb.—The liberal society at this place, presided over by our contributor, Wayne P. Smith, is moving towards building a church.

The Egyptians.

I.

What does Moses think of the Egyptian folk as he treads the streets of Memphis and walks out into the great necropolis?
"Oh, most religious of people, anxious for naught but the preparation of your bodies for the resurrection,
Building tombs that will astound the ages,
Pyramids that rival the everlasting hills,
Content to paint your marvelous pictures on the sepulcher's inner walls for the pleasure of the dead,
A whole class devoted to embalming bodies, pouring in the costliest spices, binding them up with the choicest linen, laying them in magnificently decorated and inlaid sarcophagi,
Burying with them gold and silver and gems, and the most beautiful glass and pottery,
Preserving the body that you may preserve the soul,
The entire people crying out as one man, 'What must I do to be saved?'
The energies which other races turn toward the present, absorbed by you in the all-engrossing life to be."

II.

"And this religion of yours, how does it touch your hearts?
The workmen on your monuments and temples die like flies in the summer sun, and who cares?
You set taskmasters over them to afflict them with burdens, and make them serve with vigor.
You make their lives bitter with hard bondage, in mortar and in brick and in all manner of service in the field, forcing them to make their brick without straw;
Your gaze is so fixed on heaven that you cannot see the earth;
You are so bent on future happiness that you have no eyes for the misery you create about you.
Your faith is a mockery and your heaven will be a hell."

III.

And when the spirit of the Lord came upon Moses, that he gave the law to the people,
How he revolted from the narrow Egyptian creed!
How he directed their minds away from selfish care for salvation in the world to come, and turned them towards their duties of today.
"Hear, O Israel! The Lord our God is one Lord,
And thou shalt love the Lord thy God with all thine heart and with all thy strength and with all thy soul and with all thy might;
He doth execute the judgment of the fatherless and widow and loveth the stranger, in giving him food and raiment,
Love ye therefore the stranger for ye were strangers in the land of Egypt;
And thou shalt love thy nei ghbor as thyself."
And though he was learned in all the learning of the Egyptians, yet ot one word does he utter in all his five long books regarding the world to come,
Lest the children of Israel should be enslaved by it as were the people of the Nile.

Ernest H. Crosby.

Rhinebeck, N. Y.

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